M 1025-I

Tuesday, August 9, 1966

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Must Remain in
Transcription Room

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About movements, I explained it tonight and the difference between Tuesday and Friday is now as follows. On Tuesday we'll do movements for such people who do know some of them and do not have to study too much. You can come for certain movements that we will dox on Tuesday and those that you don't know you have to sit out and wait until you can do it. There is an opportunity of doing it by learning them according to the form - not as a group working together - as a form of what is involved on Fridays and Friday we'll devote to that particular problem not to have rows and set up as if we are really doing movements just to see what is involved with the different postures. So you have to divide yourself - I said last week that those who come Tuesday can come to the Tuesday movements; it's quite right. We would like to restrict it to about 24 or 30 - not more. And really that you must not take part in the movements unless you know something about it. On Friday it's entirely different thing. You can come, you can learn, you can sit and do whatever you like provided you are interested in seeing how it x goes and what to do. I also would like to say I'll probably have to change my plans a little bit; instead of going in the beginning of October it most likely will be the end of October. Different conditions make it necessary for me to make that kind of a change but I will let you know definitely so that you can prepare then again for the month being on your own. Now what else, do I have to say anything else?

No? Then now we can talk about work. Yes? (Q: 6:30 on Friday?) Oh, on Friday, yes, 6:30 until 7:30, all right. You think you can make it? Now what is there regarding work. Yes, George.

Q: Mr. Nyland, for a long time especially during these last months I try very hard to penetrate to my ignorance. To try to reach bottom if I can say of my ignorance.

A: Your ignorance?

Q: I realize that my ignorance something real in me, something what I am (unclear)

A: George, define ignorance first. Ignorance about what. Ignorance means that you do not know certain things. What is it, regarding what.

Q: Regarding work.

A: Work itself. That is divided now as far as an understanding which is based on application and an insight which might be based on theoretical knowledge or sometimes on feeling. So you see you have to separate the two. As far as ignorance of work is concerned, when it is applied you understand that.

Q: Yes.

A: So it is not that ignorance. The other ignorance I would never worry about. Whenever there is something that I cannot understand it because that what I apply is not sufficient to give me information to reach my understanding of my mind. There always will be a great deal of ordinary knowledge, accumulation of data, many things that seem to fit together that are theoretically correct and also logically connected. Many things of that kind can be used at the proper time in ordinary life to give impetus or a realization of the

necessity that I would like to try to ~~x~~ work on myself. The application of that what I know what work means even if it is very simple and I can say it in very simple terms is of course extremely difficult in many conditions in which I am in life attached and identified with whatever I do. But the attempts that I do make regarding that and trying to adhere to that what is real - the truth about work; that is, the truth about the exactness ( ) a kind of an application - that I continue with. Now this may have two results. One will be that gradually I will be able to overcome certain difficulties in ordinary life by means of work on myself. And that I will because of that acquire a certain facility and be able to cope with conditions which originally I could not cope with. This will lead immediately to an understanding of the situation in which I am and it will also help to increase or rather to change the level of my being. The other is that when I have the possibility of utilizing that what I know with my mind and that what I feel with my heart because these conditions are heart conditions then in applying them I empty as it were the reservoir of my mind and the reservoir of my heart in order to use whatever data there is in converting them (then?) into that kind of an understanding which is helpful for the level of my being. And as a result having emptied these particular containers like my mind, they are ready to receive more data which in the beginning I could not put in because there is an utter limit to certain things that I can put in there and nothing more can go on. So if I work then I empty a great deal of my mental capacity and it is then converted into practicality and the ability and also the attitude that I have regarding my being

of looking at my life in a more correct sense. ~~You~~ Now you see that what was originally ignorance as far as the mind is concerned can now be filled in a certain form by the accumulation of more data which gradually can give me a better insight. And I must be patient that I can only put more in when certain things have been taken out. Now the result of that what is taken out means that whenever I receive understanding which for me again becomes located in my brain because the brain starts to function by using whatever data there are, theoretical or whatever, in the form of an application and then creating a deposit in myself which I call understanding and which is then an attribute of my being; that then, having this understanding, it starts to influence the functioning of my brain. I cannot help that. Because the more objectivity in the form of data, real absolute truth, I put in my brain and particularly the part of the brain that is still open enough and susceptible to it, the more there will be a possibility of an influence of that kind of, call it information in the form of first data then put into practice and then becoming understanding which then will influence the rest of my mental functions and because of this the possibility of receiving certain data which originally were more or less theoretical will now have a chance in the new kind of functioning of my mind to become received and become understood. You see there is a mental conditioning which at the present time I call unconscious which gradually will change into a conscious state and that ultimately that what is the mental functions of my personality will become an understanding functioning and a more relating together of mental activity in a conscious state. That is why I say don't

worry about it. It's simply a matter of patience that one admits certain things that are at the present time about which I am ignorant.

Q: I can say my ( ) was I realized I would never be able to use my old means - my mental, emotional and active ( ).

A: George, it depends entirely on the content you put into it. New wine in old vessels. The functioning of that what is now personality has of course at the moment at each moment of unconsciousness a certain content belonging to the unconscious (content). Now I fill it by means of data which are more reliable and the data which are based on experience. And because of that, that what is now functioning as a mental or even a solar plexus condition or an activity now becomes different because the content is different. And that therefore the attitudes as expressed - postures and so forth - with the body which originally were unconscious can now become conscious as far as content is concerned and still have exactly the same appearance. You're not going to change your body. But there will be certain things naturally that will be sloughed off because they are not useful any more and that gradually I will not indulge in certain things that were, let's say solely the result of that what my body wishes. When I take the accent of my life away from my body and try to transfer it to a state of consciousness in my mind, when I change that which is now positive into a negative and that what is negative into a positive, a very definite change will have to take place under the influence of a new positive quality. And because of that my body primarily being now affected

by that what is told to it from the standpoint of consciousness will have to behave in conformity with that what belongs to a conscious state. So automatically almost I will eliminate many things that at the present time I will indulge in because I don't know any better. When I come to moments of discrimination in which I X really call it immaturity based this time on understanding, I will know what I can say or not say. I may have an impulse on the part of my ordinary automatic behaviour to say certain things that I otherwise would say. This time when there is a control I will be able to allow it or not allow it.

Q: Mr. Nyland, I can say ( ) after ~~we~~ what you say my ignorance was really behind one emotion that confronted me something tremendously. (unclear).

A: Well again George the question you see when one works certain changes start to take place because there is new kind of material that will be deposited in certain places, sometimes the mind, sometimes in ones heart and as a result of that, that what has to function as an ordinary center like aphysical or a feeling or a mental center will gradually be loosened up and start to function independently of each other. This is the state we try to reach that there is not a direct relationship but that there could be a relationship upon the order or the command of something that is superior and I call that then my I. Nowthe question is that when I start to realize that there is a separation and certain things are a little looser from each other, there is a certain period in which there is not enough control as yet and at the same time I'll also find that I am a little ~~k~~ looser in having less control. And this is the diffi-

culty in that for that time being it is like breaking down a house without having a chance to build it yet. And if it is a question of rebuilding a house and leaving the outside frame at least the inside still has to change its content. And this period of destruction and building, of analysis and synthesis, simply means that I have to be patient for it because some time certain things will start to crystalize in a firmer form and in a more permanent form and I have to overbridge that particular period in which I know that my emotional or whatever feeling there is is now a little looser - I see it a little more objectively - I see it also as something that should be different in a state of more consciousness but it just hasn't developed sufficiently so I have to have patience. When it's very bad it is compared to a valley of death and sometimes as you know Ouspensky has called it sitting in between ( ). It's neither one nor the other and it's a very uncomfortable state.

Q: I have a sensation of going backwards.

A: Yes, not only that - it looks as if you are losing everything. When it is really pretty bad, you lose everything and there is not as yet anything to take its place then only in the realization that one must lose it. When it says in the bible unless you give it up you will never find and when the Roman Catholic faith says unless you are bound you will never know it. I first have to lose myself - lose completely myself in order to find myself. But this increased amount of you might call it negativity or that what is reduced to nothing only at the point when it is really nothing and my knowledge that it is nothing will start to become of positive value. How far it extends I don't know. Sometimes it is

deeper than at other times.

Q: (Still George - difficult to pick up voice on tape)

A: It depends on ones type how one wants to express it. And sometimes people feel it deeper than others and sometimes cannot find words at all for it. And they have to go through it because for them it is necessary to have that patience in holding on. It is like leaving one shore of the river and not seeing the other as yet and still one has to continue to row. During that period one is almost at a loss and you see many things of yourself which are not right including ignorance, including seeing that it is not as yet sufficiently developed - you know that it ought to be developed and you are as it were at a certain line in which you know that you are still bound and you already see the lights of Karatas. It's exactly the place in which the unconscious from the conscious area are divided. And it is constantly being in that possibility of twilight that I remember I come from the dark and I hope to go to the light. But it is far from pleasant because I have to lose things, particularly those things that are quite dear to me and there is not as yet enough of some other kind of a substance really to start to help me. There is not enough as yet that I can count on. I haven't built up enough yet in myself because the process of conversion is many times dependent on that what I am willing to give up. You see it is as if many possessions in one that I am confronted with ~~x~~ the knowledge that I must give them up - I don't want to give them up. And the only time that I can find something is in giving them up and then at that moment I will know. There are many allegories of that kind. I am in

prison but i don't know that I am. When I do know that I am I don't realize I am free. Because I still believe that I am still in prison. And only when I start to act as if I am free I realize I am free. You see Gurdjieff talks about the consequences of the organ Kundabuffer. He talks about that what has been removed already but we are still living under the influence as if it is still reality. As soon as I see reality as that what is not real I will see real reality. But not until I am willing to see the reality which I now consider real as unreal. These are the paradoxical statements that all the time - and they must be involved in work. One cannot go from one place to another in an ordinary evolutionary scale. One has to go through paradoxes. And the paradoxes are the steps. The paradoxes are the doors between two levels and unless I see them as the possibility of stepping up to another level by facing the paradoxe I will never be able to go from one to the other. I must go through that losing myself in order to find myself. As I say allegorically it can be explained in many different ways. The negation of a negation becomes positive. Minus times minus is plus. Well, it is paradoxical and at the same time it's absolutely correct because I know this that is must become positive because I deny it twice. When I take the possibility of development according to the little diagram and I fold the triangle over from the unconscious into the conscious area it is not pointing the right way and it has to be turned again on its other axis in order to become the triangle of consciousness. I do not know if you understand it. ( ) like this and it goes like this. Because of the double movement it becomes positive. The denial of

that what is real for me as a denial of unreality will make reality. So you see this question of ignorance always must enter before there is real knowledge. The admission that there is ignorance is the emptiness which then can be filled. If I don't go through the state of myself knowing I am nothing I will never become anything. As long as I keep on believing in myself I will never become anything. As long as I keep on believing in myself I will never lose myself.

Q: I had this experience of saying I am (Not. I shut up me. Then I say I don't know). I believe I am more open.

A: If you feel it, yes. If it has gone from your mind to your heart - you feel it, then you know it. And then at that moment nothing matters at all and at that moment everything matters.

Q: Thank you Mr. Nyland.

A: Good. Yes, Peter.

Q: I wonder if you could give me a task to deal with a certain tendency ( ) feelings of anxiety and impatience, which seem to crop up all the time.

A: Are you impatient with other people.

Q: Yes.

A: You expect them to be different or you wish them to be different.

Q: I do have that tendency. That's not what I was thinking of.

A: Can you understand them that they have to be the way they are.

Q: I can know it as a fact - I can't really understand them.

A: Yes, you can know it as theory. And you have to learn it first in theory to see that really you cannot expect anything else and

that anytime when you have a thought or even a wish that conditions ought to be changed you must know that it is based on wrong assumption. This of course will be the difficulty because every time you will use your own mind to try to explain or to rationalize why you have a perfect right to hope for something different. And whenever that comes up as a tendency you have to knock it on the head and say no, it has to be like this. The other person must not change. He couldn't. I have to change. In my attitude towards understanding him. If I really could understand the mechanicality of the totality of everything existing on earth I would be a wise sacred man. And it is all the time that I believe that I know something else and different and perhaps better, which prevents me from becoming really free. So whenever I find this tendency in oneself and it is already expressed, sometimes in words, sometimes with your face and the expression on it, sometimes with a shrug of your shoulders or a certain form of annoyance or perhaps anger, you have to see that the only possibility is a change in yourself. That very seldom can you even convince someone else to be different and although they might become different as a matter of lets call it affection for you, it still is something that remains mechanical for them and it will in most cases not be permanent. It only will be in your case. You see I don't deny it that a person cannot change and that of course during his ordinary life he will constantly adapt himself to life. But exactly for that reason that he is within certain limits able to change, it means that when he has changed he becomes more crystalized. And this is much more of an argument for the mechanicality of a person. That when a person

has lived a little longer and has made his adjustments, his mechanicality will prevent him to change further. So much the more reason than that a person who lets say is a little older or who has gone through life and acquired of course certain characteristics that you can expect less and less that person to be different. And that even if at such a time when ( ) would wish he couldn't do it because there is too much already crystalized in him. If one realizes that there are two possibilities - one is that the other person could actually see it and become aware. That would give him a chance to decrystalize this particular personality. The other is that with your understanding of knowing that it must be so that you change in receiving the impressions from others and that you kill within yourself this constant desire of accepting or expecting other people to be different. In order to become more let's call it pleasing to you or that they behave in accordance with certain rules that you believe in. And this is really where the difficulty starts. Because the assumption is that the way you look at things in your life are the best and should be applied to what someone else also should think and that ultimately friendship is based on an agreement and that there are very few friends who are willing to show you your faults. But that from the standpoint of wanting to develop and work, your enemies are worth much more than your friends. And that therefore disagreement, arguments, relationships which rub you the wrong way are for exactly that reason the best opportunities for oneself. I say it is necessary for oneself to know that a change must take place within you; that it is not the outside condition, it is not the outside people, it is simply

my reactions to such things which I am taught and habitually have been brought up to react in a certain way, and I find myself with that kind of a tendency. And now if I wish to eradicate it it has to be done within myself. When I once now know that the other person must be like that I can change my hate to love for him. It's a big thing.

Q: I was talking about something slightly different but maybe that's the main thing.

A: I think it relates to the same thing in principal Peter. Because that is - that belongs to you. Think about it - if it is still a little different slant on it then bring it up again. All right. Yes.

Q: Something happened to me very recently - kind of a new thing - I don't work in the mornings now and I'm able to spend some time really working and not rushing to do something else so that my efforts in the morning have been quite good for a while now and then I get caught up in a very demanding job where it very often is very hard to work and I've been coming home in the evenings quite tired and not really working - just in the mornings and today when I came home it was as if there was this great sadness in me for not having done something with this time in some small way saying well that really is just an excuse and it just isn't true but it was - I was crying - I mean it was a real - it really got me somehow and I just felt very very sad and if this is going to be your life - I mean your - I'm working now - I'm out of school and it just I guess hit me that I could get so caught up in -

A: You think it will stay with you?

Q: Well, I'm not usually that moved by things.

A: No, that may be so but now are you afraid that that is going to happen every day when you come home.

Q: I don't think it will.

A: No, I'm sure it won't.

Q: I think it was a very good thing -

A: Yes, it's good. When it happens it's good. When you take it - but don't look too seriously about the possibility that that's going to be the rest of your life.

Q: Oh no, I wasn't feeling that way about it.

A: Yes I know. It was good. And it is very good, particularly when one accumulates such moments - partly sadness, disappointment in oneself - not willing to accept ones own behaviour forms of mechanicality. Out of that certain things can take place - that is can be disturbed - which will form in me a real wish that I have to do something. I think that still the idea that it is a waste and so forth is a theoritical idea. One will admit it - quite true - in the mind - it's too bad you see but you don't lose sleep. You don't lose sleep about it. If you lost your sleep - if actually (at that) you would be awake - it would be very helpful. But one continues with ordinary life in almost the same way. You read about something that is happening and it is very difficult to let it penetrate even. There is a pidgeon upstairs in the garden which is half dead and is dying. When you look at it you realize that there is life and it is dying out. When you don't look at it you go downstairs - when you get to this room you've forgotten it. And unless

you force yourself to remember that all the time or remember that certainly at times and to become concerned and to see what can be done. But it doesn't happen in life. One forgets and for one moment one is sad and then after a little while many things take place - affect one and I have towards them ordinary kind of reactions and I'm caught again in something else. As far as work is concerned one is only caught at certain times by the desire to work. When my life is such that I am reminded of its terribleness or that I really cannot continue the way I am and that I'm quite honest and serious that something ought to be done, ultimately it will come about that I will do something in order to alleviate that kind of a condition. But you see the difficulty there again is that I want to eliminate my sadness - I want to eliminate my feeling sorry for myself and I have an ulterior motive of wanting to work. And usually when that is the reason and I work for the purpose of being free from the other things I will never be successful.

Q: No, that wasn't -

A: No, I am sure. And it will pass Misty. It will come back of course at certain times you will remember and if you do remember it you have an obligation to work then. When you can use that kind of sadness as an opportunity for yourself, say that all right now don't let me just say it is too bad or this and that and I have tears in my eyes. What are those tears you see. What can i use now in this form of behaviour that reminds me of the necessity to work now - not tomorrow or some other time - atthe present time, now the moments go through me are fleeting moments for me - opportunities for me now and don't let me forget it now. And then I would

almost say maybe you can work. I wish you many moments of that kind of sadness. ( ). Yes.

Q: Mr. Nyland, earlier this evening you spoke of a time in between knowing or becoming aware of ignorance and a time of understanding it or -

A: I didn't say anything about time. I said that one changes into the other.

Q: Is there any way of bringing this -

A: Hastening the process? Do it quicker? There is a certain tempo in development for a person even when he wants to wake up. This particular tempo is established by a variety of different factors - one of them which is most important is a desire or a realization of the need. The need is based on a realization of what one really is and a clarity of what it should be. You see there are already now three or four different kind of factors which of course among themselves can have different values and surely are different for different people. Also such factors do not always apply in the same way at different times. So there can be times when I have a spurt of wishing to work and during that particular period I probably accomplish a little more. And at other times other conditions of life take me up and I will push the wish to work a little bit to the background. This is one particular factor that belongs to the impetus or the state in which a human being can be and how he considers the possibility of work for himself. The other is that I already have a certain amount which prevents me from doing more. And that there might be a tendency on my own part that I

want to accumulate a great deal of knowledge which is quite useless to me unless I already use what I have received and put that to practice in order to clarify for myself and to reach the form of understanding. In other words, it's a question of being clogged up. And I think that is really a fundamental reason why people don't work. Many times they want to engage in all kind of questions which really have nothing to do with themselves. But they will find it very interesting and sometimes it happens when they are new regarding work of starting to enquire about why did Gurdjieff do this and that - why did he either write a book the way he wrote it - why was he there - when the remarkable men were there and what did Gurdjieff do and why did they have to spend so much time on this and what is this person Vitvitskaia and why should so and so be this and that and why is Gurdjieff not doing what he should have done and too bad he died and spend the time at Prieure and why did he have this or - all these things that are absolutely extraneous matters have nothing to do with oneself. They are of course of interest but there is much too much time spent on trying to find out first what happened to Gurdjieff and why he didn't do what he should have done and to criticize it. The second is that while I am now trying to work I want to make sure that I am on the right road and that nothing dire is going to happen to me and that all the statements that have been made at any one time in All and Everything and In Search of the Miraculous and different meetings and whatever one has heard from ABC and so forth and different friends - all is connected, all is understood, all has found its proper place in me and that now I know exactly

theoretically and partly a little practical what is all involved. What is happening to a man who starts to work to become objective, what kind of results can he expect. Has he already received them, is there any danger connected with it, should I try to do this and that and so forth, is it actually true that there is a possibility of a development of some part of the mind which can start to function objectively and is it really there the place where it's supposed to be, above the temples or perhaps is it in my case somewhere else and all the nonsense that can be accumulated preventing a person from actually sitting down and saying all right - whatever it is let me find out and if there is any dire results there will be time enough for me to stop it. But for one thing let me stop all this nonsense of having to talk about certain things what is going to happen to me when I haven't even the experience of what might happen. You see now on this kind of I call them obstacles in a man depends entirely what kind of progress he will make. And the more he is at certain times deviated and going off into all kind of detours and although he may be interested in work and be more or less in touch with it and even if he comes with the best of intentions to meetings, a person who remains argumentative - I'll mention, perhaps you do not know, about Daly King. He was in my group in the very beginning with Orage. It was very interesting because Daly was an interesting kind of person and he had a mind that functioned and Orage would make a statement and then Daly would say Yah, Mr. Orage, I think by that time he called him Orage, You Orage you might say that but - and then Daly would have an argument and the next five minutes later twould be another kind of an argu-

ment and the same kind of a thing would happen time and time again and I am quite certain prevented Daly from really applying what was necessary for his growth. Now it depends on the type of a person of how long he wants to continue with that kind of thing. It also depends on how long a person wants to hold on to what is so near and dear to him and that unless he was willing to take a certain kind of a plunge - at least if you want to swim you try to find out how cold the water is by putting your toes in. It doesn't matter that you are going to be heroic or that you wish to be and jump immediately in and get cold all over. Many people are careful. Ithink it's right to be careful as far as work is concerned but don't lose oneself with all kind of byways and detours that go off in all kind of directions and you lose the direction for real work. Now how fast can one go. Dependent on the intensity of the wish. Dependent on how deep I want to feel that what is really required of me and how much I am willing to pay at any one time and how much that payment is going to cost me in my own self love. Because that usually is in the way. That I consider myself still pretty good or at least that I have some kind of knowledge and that I have a nice mind which can function correctly. That also I have done certain things in life and that some people perhaps admire me or that maybe they pay me for it or whatever it is that I have acquired among the Joneses and I behave like them and they then perhaps look up to me and particularly let's say when I have made already a little mark in life and I have a couple of cars in the garage and the chickens in the pot and a few children who look up to me and say ( ) Daddy this and that and so forth -

that because of that I receive constantly this kind of a conditioning which will harden me - which will crystalize in me certain attitudes and which at times will make it quite impossible for me to be impervious or to be porous enough so that certain other things can enter. What I have as prejudices - what I believe are necessary for me - how certain things should reach me through my channels - how people should talk to me in a language I can understand - how often I object to the attitude of others who are not exactly using the right kind of a word and when I become much more interested in correcting them when they are willing to tell me certain things for which I at that moment have no ears. What is it that I expect sometimes of other people when I am the way I am and I cannot stand them that they don't understand me in my way and that I wish to force on them the way I am so that they and particularly now this applys when we are all in work that they have to stand my manifestations. And sometimes just the other way around. I have to be now you see this question of flexibility - the question of becoming decrystalized - the question of helping and wishing to create for myself conditions in which I know that I grow and could grow better and still I don't do it. Laziness. Not wanting to follow what someone else tells me to do if the other person perhaps happens to be a teacher or a person who is older. My objection to have to agree with someone when I don't want to agree with them and that I will go to any length to try to argue or that I say well that's not for me. I better go and find out [illegible] Subud or Zen or. That many times the criticism of Gurdjieff of that what he has

done and how he behaved and how he lived and what kind of a man he was and so forth and so forth will prevent me from actually trying to find out what were his ideas. As I said before the criticism of the long sentences in All and Everything. Why can't he say it better. Why isn't he more scientific. Why doesn't he belong to us little group of scientists who think logically - who could put it clearly like so and so and so and so says it clearly. All all these kind of things that are always in the way and there is no particular indication of how can I speed it up then only say by work. And by intense work to the extent that I can. By intensive working in such a way that I know I cannot do it I get out of my breath in order to wish to work. If I want something with all my heart then I am willing probably to forego breathing. What is there that I am willing to give up including my life. Is it better for me if I try to become conscious and I believe that it might be possible for me to become conscious overnight I would wish for my death tomorrow provided I could continue to work and work and work and constantly and then of course forego this, forego that, eliminate this or eliminate that. How often do I know that certain conditions are deliterious for me and I indulge in them just the same. What was it - the fellow in Chicago killed the nurses - or the guy down in Texas - and there it is in Time, in Life, in all the different newspapers and some magazines and so forth and what do we do. Do we pass it by. No. We look at it. And we read. Many times I've said about television. It is an attraction. One cannot give it up. Sometimes it's good to sit and to see how it gets hold of us. How often do I put my foot in something that I say I want to do it.

But I want xx the television off. I want to be angry. I want to tell the truth. I think it is necessary for me to stand up and blah blah blah. All xxx that kind of ( ). I am attached to myself. I love myself. And I don't want to give up these different things that I feel that and I explain it and I rationalize and all kind of reasonings and these are the associations that I have to fight against. All right you see and of course this is a description of the condition in life on earth. This is exactly what we are - that unconscious - that constantly filled with criticism - call them negative emotions if you like = the kind of things that are without question not desirable - this is what Gurdjieff calls them - not desirable. For what. For work. Because I am attached. I remain attached. With my state of wanting to criticize and believe that I am better and that conditions ought to change and x if I were a policeman I would direct traffic in a different way oh my I would solve all the problems of poverty and I wouldn't have any war in Viet Nam at all etc. etc. Regarding myself I don't know myself at all and it takes a long time before I start to find out that there are tendencies in me and that there are certain desires that I cannot overcome and that I know that at times that I have to follow the course. What is there and who is there even to oppose it and that I follow the line of least resistence and that I am all the time falling asleep that even if I make up my mind now wake up - before I get half way to the door I'm asleep again. So when you ask how to do it faster - by being all intense and becoming much more relaxed. And to reduce all activities practically to a minimum instead of going the other way and doing it faster do it utter slow and learn,

teach oneself at times to allow enough time, energy in a flow of either thoughts or formulations and to hold on to certain things until they have blessed you and not to throw them away thinking that you are already superior or that you have extracted everything from it. You have thousands of opportunities during the day that you don't even digest. One does not chew enough - one swallows and one doesn't give a chance even to the ordinary saliva to do the work preparing food for the stomach. And then the condition of the stomach and I am talking now psychologically - it is prepared with a glass of cold water and it reduces the temperature of the stomach and it means that the digestive processes require much more energy to bring it back again to the temperature which is necessary. Again I say I am talking in psychology. These are the things that are in the way for work. When I could realize and if I could realize it I really would kill myself. This particular problem of how gradually to become more permanent is a problem that only can be settled step-wise by doing certain things at a certain time when it comes to a certain maximum that at that time that maximum can go over into the minimum of a different level. Then it is permanent for me and this happens and has to happen at different stages of ones life regarding the different kind of attitudes of ones life and the different facets of ones life. The different motivating powers that now come from a variety of different causes all of them will have to come to that particular point. None of them will come to the same point at the same time and I have to make allowances that one will not crowd out the other and also make sure that one is there when there is an empty place to be filled. And this is the way progress takes place.

But by constant attention - by that what is as if one is constantly expecting the bridegroom to come I keep the lights of my own consciousness burning in order to be able to control myself at the time when that what is required of me like entering into the new house that I then am ready. This for myself to the extent that I am able will determine the possibility of velocity of growth of myself towards a different kind of a level. There is no other answer. Yes.

Q: A lot that you've said tonight related to what I wanted to ask you about anger which I have a great deal of. I think maybe I'm a little bit more in control of it then I used to be but I would like a task.
A: Can you see it coming. Anger usually wells up in one. It is set off of course by a certain ( ).
Q: Yes, I've watched it a long time. I think I can see it now.
A: I am sure you can see it coming. If at the moment when you see it coming and there is still a chance could you become physically engaged. Actually physically do something. Idiotic but make your body work.
Q: You mean to take it out on . . .
A: No, don't take it out - you establish something parallel to it. You freeze it out if you wish if you want to call it that you force it out in the sense that you will not allow it in the sense that you will not allow it to develop. But you do it by means of something that you set in motion and that then becomes important for you because that what is the activity you try to wake up to it. You see it is this intentional part on yourself that you substitute something

in the midst of an ordinary mechanical behaviour and the mechanicality would lead to an expression of anger and it is already so well known that you know as I say you see it coming. Certainly it is a logicality way by which many of these things always have taken place and will take place from now until doomsday. Sometimes you can say it wears off but it takes a long time before anger starts to wear off because it's so enjoyable. So if you want to do something about it and this depends really if you wish.

Q: Well I think that it's not - certainly not enjoyable whenever I consider it.

A: No the enjoyment is not when it happens; the enjoyment is afterwards that you feel you have done the right thing because you are entitled to be angry. This is what I mean. You justify it. You see there is something that you have a right to be angry because the other person was this and that. You do not consider any more that perhaps you have no right to be angry yourself but you base it on the fact that something has been done to you for which you have a right to be angry and in ordinary circumstances you are quite right. Someone does something to you - says something too much or a certain deed to you and you have from an earthly standpoint a right to be angry. The only reason why we say it is not right is because it is not comme il faut. And sometimes we say morality requires me to shut up or to behave like a man and not show that I am angry and then if I do that ordinary morality also says that you are marvelous. So you get enjoyment whichever way you go. And this I think is the stupidity of ordinary life when you look at it from the

standpoint of objectivity but from the standpoint of ordinary life it's good because it keeps things moving. I think it's excellent that there are so-called negative conditions. Not only that it would be extremely monotonous but I don't think that there would be any energy that could be derived from opposing something that is wrong. And I think that after some time that would die out. I think life is maintained because of friction and the friction definitely is available enough for anyone who happens to live and I would say who happens to climb a mountain that it requires more energy because there is an obstacle in the way. So the anger can be explained and I don't think it has to be judged necessarily unless it leads to killing somebody. That is a different matter because I don't think one has a right to take the life of something else. But aside from that to let off steam I think it's a good release for oneself and usually the other person is not too much affected by it. The question is can it be used because it is a form of energy and quite definitely if it could be channeled in the right direction or at least to be released only at times when you want to release it for a definite purpose so that you can correct the flow of it but the difficulty with anger and anything that is emotions certainly when it is once out it's all over the place and you can't stop it until it's finished and then of course it is a loss. So one is faced with the problem what to do with it. And as I say before it starts to grow too much so that it is already taking hold of me and nobody can change it and that the devil is already laughing up his sleeve because I am again caught that at such a time when I can prevent it from growing too fast or too big that at the moment when it is still

possible to harness it that then I set something in motion that can use that energy which otherwise would go into the angry state now it will drop into something that I have set up myself definitely for the purpose of overcoming the anger but in which I now become interested and will not give as much energy towards the feeding of my angry state. You see I become positive then. I am not a slave to the anger. I become positive regarding that what I set out to do with my body and my body then gets a command and I am then in my mind quite definitely a different person and I then have regarding the rest of the world something to do and that anger which also will affect me will find less and less a place of really attacking me. But you see what is necessary is a real wish that I want to overcome it because otherwise it is half way or half hearted and as I say many times there may not be that wish and of course if that's the case I'm already too far gone.

Q: Well it's a big thing with me I know that and I think that . .

A: When it's a big thing and you feel that it is something you wish to overcome. There are many tendencies that I like of myself. I wouldn't want to give them up for the world. And I would hold onto them and try to use them for work and if I can harness them at the proper time it would be very good for me. And sometimes it runs away with me and then I end up in a let's call it a certain state of self love and indulgence.

Q: It can happen when I'm sort of going along and all of a sudden something outside can start this and all of a sudden everything gets very clear but it's a clearness that comes before doing something about it or just letting it go and it's almost like that creates

the energy trememdous amount of energy and if I know at that moment that you're talking about if I could use it them.
A: If you could use it but many times the anger is so quick it is like stepping on the toe you say immediately God you this and that and you cannot help that just the thought of something that brings back an experience and so forth that is you look at the - you see the hat belongs to someone you know very well who you hate - you see it hanging there. It's already it's enough for you to get excited and palpitations of the heart. You see this thing that we have to work against would mean again I would like to have a pilot light going on so that you remember once a couple of years ago I talked about a pilot light and how necessary it is to have it going that all I have to do to turn it on and I have a flame but if I have to light the pilot light and the match and all that - time goes. If one keeps - this is again what I mentioned a little while ago - keeps the lamps burning what is there within one that can remain small as it may be but that I could call on whenever I see a state coming that is going to engulf me that I then can call on that and say please help me. If there is that kind of a voice of God so that at such a time when I see that there is anger and I must mean it that I want God to see that I want to overcome that anger. You see because if it is not sincere God won't hear it. No amount of applying you might say of saying or even sighing when I don't mean it will make him come. He will only come when he is absolutely convinced that I am in ernest. And the ernestness is my feeling. The ernestness is not my mind. My mind has nothing to say about

that. When the mind is talking God closes his ears. He says we know that we know all about that. I've heard that so many times. But if one wishes yes and then you can overcome it. And it can become really almost then like a second habit and as soon as then you see it coming you smell it. ( ) and one becomes very sensitive about that ( ) because the condition of the body does not have to wait until the expression takes place. There is a little period of call it gestation of the anger being already there even if it is a result of certain glands and of course discharging some kind of a ( ) and it really gives in the body a chemical that immediately starts to function in a certain way and I am of course subject to it and start to react. But that one can become very sensitive to certain conditions which are not at all at least seemingly connected with the final explosion. Sometimes it is in breathing. Sometimes it's an impression on ones kind. It is as if one is already in a certain state in which such sensitivity starts in which the slightest amount already starts to become noticeable for the body which when you know it will lead to a state of anger. You see I eliminate now those that are like a sudden explosion - these things one really cannot deal with until there is such a quantity within oneself that immediately when the explosion is there the other is there also and there is a counter explosion but that is an extreme case. But there are many things that are a little bit like this and gradually will lead to it of course arguments with others. Many times the use of a certain word you say as if that you

start you hear already in the voice that ( ) you say oh my God what X have I said. How can I change it what can I do now and then you say something which is ( ). Well it is those times that one can use really and if you start and it is sometimes quite interesting unconsciously it is true you see that one starts to protect oneself that a person when he is arguing with someone else at a certain point starts to get up. He walks to the window, he walks to the door and so forth. He can't continue to sit. It is almost like an unconscious defense. Now if I make this intentional and I can still be seated but if someone is saying something and I do this and I become intentionally aware of what I am doing I become engaged in something - something is positive in me and I am not so much alseep and I can overcome it, when I have to remain awake to that until the avalanche has died out-try it.

Yes. Long time no see Barry.

Q: Oh, not so long.

A: Not so long? Well, for some people time is long, for others it's short. What is it Barry.

Q: I wonder if you could give me a task to help with a tendency that's an old friend of mind - that's not being able to stick to anything for a continued length of time.

A: When would you think that you would have solved that problem if you stuck with whatever you were doing - six months or a year. Or ten years. What's the time limit that determines your stick-to-it-tiveness.

Q: Finishing that which I start out to do.

A: You mean to its completion.

Q: To its completion.

A: Then take something that you can do within a week and complete it. And do it very well. Not slipshod. Not half way. Not half hearted. But do it right and make sure that it is done right really. Go back again to make sure that it is right. But take a time limit that more or less can be under your own control. Now if you say a week - maybe you don't know enough about it - it takes you two weeks all right you apply that for the next time. There's no reason why you can't overcome it. But you have to do it in small things first. For instance you want to have a conversation with someone and you want to make sure that you reach a good conclusion. Don't let it go until you have that right conclusion.

Q: Even if they're visibly annoyed by the conversation.

A: Maybe. All kind of reasons why you like to get a good conclusion. Maybe you want ten thousand dollars for it. It all depends on the ( ). No, but you see what I mean. I make a plan for something that I believe I can do and then I stick to it.

Q: What if the original belief was exagerated.

A: Well you find out because you have to be honest about that. And if you continue to have an original belief that is a little more than what you can do you're a fool. And you have to tell yourself I'm a fool. I'm a God-damned fool.

Q: Then what do I do.

A: You must mean it.

Q: No, I mean after I . . .

A: No No you must mean it. You must say it with all the feeling that you can muster. You are - look in the mirror say look at this fool.

Q: But then what ~~di~~ do I do after I've finished.

A: A smaller thing. You see you found out you were a fool - you couldn't do it. (Who has to go? Suzanne, I have to catch a train). Until you finally find something that you have done well and then from there you can start building up. It will not help you to keep on saying that it is a tendency that always is there and you unfortunately it happens to be your nature. Don't believe it. Believe first that it is possible to overcome it. Then set out to try to overcome it in accordance with ordinary logical sense. Use common sense for that. You see. Not a sense based on your feeling. Of that what you would like or that what you think you ought to be able to do or for whatever reasons you might have that you think you ought to do certain things that while you're engaged in that that you want to do it. No you have to keep your head on your shoulders and you say I can do ~~k~~ this and I cannot do that. That I don't do but this what I can do I will do. And do it. And do it then correctly.

Q: This ~~s~~ is the hard part.

A: ~~Xex~~ No it is not Barry. You constantly tell yourself that is the hard part because you don't want to face that. ~~Y~~ Because you've never analyzed what you really can do. There is no question that there are certain things you can do very well in the time allotted. And that it could give you at that time a certain amount of self

confidence. But you keep on breaking yourself down all the time saying you cannot do it. Start tomorrow morning doing something for the morning and finish it. If you cannot finish it - whatever it may be - allow more time or less work. Don't bite off too big a piece. You must know what you can chew and then chew it. Go into detail about it. Make out a list for the different things that you are going to set out to do that you are going to overcome - you can do it well and then you can point to them whenever you have done it and you can say this has helped me to establish a little bit more self confidence. Pretty soon you'll be over this idea that you cannot do this and that and you always give up. You don't have to give up. It is not that kind of an inherent characteristic will always stay there. You can teach yourself to do the right thing right but you have to do it. All right. You understand it. Good. Yes.

Q: It comes out because of what you're saying now to Barry. I hope its not out of place. (For a few days Barry's been working with me on the job and what you said about confidence in him I only wanted to second that in me feeling toward him. job and so on I feel that I probably have been a contributor towards him maybe feeling bad about himself.)

Barry: I doubt that, Bruce.

Mr. Nyland: I do too. I think it is inherent in you Barry. And that Bruce doesn't have to take any blame for it.

Barry: I think Bruce that it's as a matter of fact just the opposite.

Mr. Nyland: Well aside from that he can be very helpful since he knows this and then he will never insist in that what he knows is too much for you. Then you'll develop your own foolishness wanting to do too much - Bruce at certain times can tell you don't do it. I don't care which way ( ) as long as it finally ends up in the right direction. All right.

So I see you next week. What you must get out of meetings like this is an encouragement. That tonight or tomorrow morning or whenever you happen to think about it what have you taken with you out of it that you can use. Because there must be something that is useable for you and not just listening. It has to be converted. Sometimes it can be converted when we talk here when you are here something can be touched maybe. But when you leave or when you think about the totality of an evening and the different things that we did talk about and something applies somewhere in your life. One cannot always talk about everything and surely not about all different qualities of each person but there is enough variety that if you wish you can find something that can apply in a small way to yourself and that you say with the knowledge I have now about work and the necessity that I realize at times that I ought to work that then I will want to work and now what is there that can give me that kind of a stimulous to really wish (to take life) to be ernest about it and to put life in ordinary life on a certain pedestal for yourself to start from or with or to erect it or to bring it back during the day when you have lost something - go back to see where is your

simplicity - what is there that you can at that time bring to bear about your state and get hold of yourself to collect it - to put yourself again on - here I am now and God or my conscience or that what I don't understand - all of that still here and still with each breath that you take something is in you that remains alive and you keep on taking that responsibility for that life as long as you breathe. Don't think for a moment that you don't incur a responsibility by keeping on breathing. You usually think that it is necessary to maintain life because you breathe. You maintain your responsibility exactly because you are alive and must breathe and that you have to take. Not simply because it happens because you wish to live. Then you take it and then you can grow. Not the other way around. So whatever it is tomorrow that you use and the day after and the task you set for yourself and you come to grips with certain things that you know you must do - do them. Don't wait too long. In connection with this I wanted to tell you I've changed the telephone to an unlisted number. I had to do it for several reasons because there was much too much misuse of the phone and I have other work to do that I must do because I feel it is a necessity. So I don't give out this number although you Tuesday group are entitled to it. You can have it if you wish. But you must remember that really you must use it when it is needed and otherwise think twice and try to visualize if you like and if you care for me - try to visualize what it does because you won't hear it in my voice. Of course not. But you do not know in what particular sentence I was at that moment engaged in order to find

the right kind of a word so as not to say too much or too little and to remain honest and exact and correct and when that little telephone starts to ring maybe it is thrown out of gear a little bit and I have to bring it back again. Not that I mind it. There is still enough energy left. But it delays things and it is not necessary and you are the one to know what is necessary and what you require for yourself. The door is always open - you know that. I am not exclusive and I am not so inaccessible but you also have to consider because you have to respect that what I wish to do with my life. So you are welcome to the telephone number - there is no secret about it. But if you do give it to someone else you must also remain responsible that that person is going to use it right. After some time all of this of course gradually diaappears. And all these what now may be intentions will be diluted and then we will reach a state again of this kind of equalization. I've no hallucination about that. But for the time being it has been extremely interesting to me how much time I had during yesterday and today. So I see you next week and those who want to do a little work now stay - I will tell you what I would like you to do. Good night everybody.